[Publ. 1st dec. 1795]

THE

TROUBLES OF LIFE.

[This tract not by H. M.]

To which is prefixed,

PATIENT JOE; OR THE

[Ballad by H. M.]

NEWCASTLE COLLIER.

PHILADELPHIA:

PRINTED BY B. & J. JOHNSON, NO. 147, HIGH-STREET.

1800.

PATIENT JOE;

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OR,

THE NEWCASTLE COLLIER.

July 1795.

HAVE you heard of a Collier of honest renown,
Who dwelt on the borders of Newcastle town?
His name it was Joseph—you better may know
If I tell you he always was called patient JOE.

Whatever betided he thought it was right,
And Providence still he kept ever in sight;
To those who love God, let things turn as they wou
He was certain that all work'd together for good.

He prais'd his Creator whatever befel;
How thankful was Joseph when matters went well
How sincere were his carols of praise for good he
An how grateful for any increase in his wealth!

trouble he bow'd him to God's holy will;
low contented was Joseph when matters went ill!
hen rich and when poor he alike understood
hat all things together were working for good.

f the land was afflicted with war, he declar'd
was a needful correction for sins which he shar'd;
nd when merciful Heaven bid slaughter to cease,
low thankful was Joe for the blessing of peace!

hen taxes ran high, and provisions were dear,
till Joseph declar'd he had nothing to fear;
t was but a trial he well understood,
rom Him who made all work together for good.

ho' his wife was but sickly, his gettings but small,
A mind so submissive prepar'd him for all;
He liv'd on his gains were they greater or less,
And the giver he ceas'd not each moment to bless.

hen another child came he receiv'd him with joy,
And Providence bless'd who had sent him a boy;
ut when the child dy'd—said poor Joe I'm content,
or God had a right to recall what he lent.

t was Joseph's ill-fortune to work in a pit
With some who believ'd that profaneness was wit;
When disasters befel him much pleasure they shew'd,
And laugh'd and said—'Joseph will this work for
good.

But ever when these wou'd profanely advance
That this *happen'd by luck, and* that *happen'd by*
chance,
Still Joseph insisted no chance could be found,
Not a sparrow by accident falls to the ground.

Among his companions who work'd in the pit,
And made him the butt of their profligate wit,
Was idle Tim Jenkins, who drank and who gam'd,
Who mock'd at his Bible and was not asham'd.

One day at the pit his old comrades he found,
And they chatted preparing to go under ground;
Tim Jinkens, as usual, was turning to jest
Joe's notion—that all things which happen'd were
best.

As Joe on the ground had unthinkingly laid
His provision for dinner of bacon and bread,
A dog on the watch seiz'd the bread and the meat,
And off with his prey ran with footsteps so fleet.

Now to see the delight that Tim Jenkins exprest!
'Is the loss of thy dinner too, Joe, for the best?'
'No doubt on't,' said Joe, 'but as I must eat,
'Tis my duty to try to recover my meat.

So saying he follow'd the dog a long round,
While Tim laughing and swearing went down under
ground;
Poor Joe soon return'd, tho' his bacon was lost,
For the dog a good dinner had made at his cost.

When Joseph came back, he expected a sneer,
But the face of each collier spoke horror and fear;
'What a narrow escape hast thou had,' they all said,
'The pit is fall'n in, and Tim Jenkins is dead!'

How sincere was the gratitude Joseph exprest!
How warm the compassion which glow'd in his breast!
Thus events great and small, if aright understood,
Will be found to be working together for good.

'When my meat,' Joseph cry'd, 'was just now stol'n away,
And I had no prospect of eating to-day,
How could it appear to a short sighted sinner,
That my life would be sav'd by the loss of my dinner?'

Z.

THE

TROUBLES OF LIFE;

OR, THE

GUINEA AND THE SHILLING.

Dec. 179

"MAN is born to trouble as the ſparks fly upward." It is no every one however, that believes thi melancholy truth. Young people, eſpe cially, are apt to imagine that the worl is full of pleaſure and enjoyment: thei hearts beat high with expectation as the enter into it; they truſt that all thei ſchemes will anſwer, and they ſeldom calculate on trials, loſſes, and diſappoint ments. I propoſe here, in the firſt place to preſent to my young and ſanguine rea ders the picture of a few of the chief trou bles of life which are often too much con cealed from them. The view of theſe

ay ſerve, perhaps, to cool a little the onted ardor of youth ; and to prepare e inexperienced mind for ſcenes which may by-and-by chance to ſee realized. But now in what way ſhall I enter on e vaſt field that is before me ? for when take up human ſorrows as my ſubject, nethinks I ſee a thouſand forms of niſery preſent themſelves before me. will begin with one of thoſe ſorts of niſery which are the moſt common. I mean thoſe which great poverty brings with it.

THE POOR LABOURER.

Reader thou art one, as I will ſuppoſe, who heretofore, by dint of hard work, didſt provide thyſelf with bread, and didſt even lay up for a time ſome trifling ſtore ; but now thy family has grown large ; thy wife, dear woman ! hath brought thee twins laſt year ; thine own health has alſo begun rather to decline, ſo that as thy charges increaſe, thy means of living grows ſmaller and ſmaller : thou art not yet reduced to actual

want, but thou art in dread of it, for th
ſlender ſtock which thou hadſt got t
gether, is now waſting day by day : a
ready poverty begins to ſtare thee i
the face ; already thou haſt pawned
ſpoon, or a piece of leſs neceſſary furni
ture, or perhaps a Sunday-coat, and i
another week thou muſt part with th
wife's cloak, and perhaps an upper
blanket alſo : thou doſt hope, indeed, t
redeem the more needful articles, but
is very doubtful whether thou wilt eve
do it ; thou ſeemeſt to be deſcendin
gently, by the ſame way that many hav
trod before thee, down into the work
houſe ; or, if ſome friendly hand forbi
not, perhaps into a dreadful jail.

We will now draw a picture of tha
diſtreſs to obtain a living, which is com
mon in a little higher life.

THE LITTLE SHOPKEEPER.

It may be thou art one, who havin
married a year or two ago, didſt ther
ſet out merrily in the world, in ſom
little ſhop fitted up on the occaſion, and
every pound, as thou didſt then calcu

ate, would produce by this time another ound by due diligence in thy calling. The little ſubſtance which thy deceaſed ather left thee, and thy wife brought hee, were put together for a capital, rom which were to ariſe theſe ample rofits of the ſhop;—but, alas! the war as happened; trade is grown dull; thou aſt gone into it at a wrong time, or haſt hoſen a wrong branch of commerce; hou didſt turn dealer in ſilks juſt when he ſilk trade began declining; in auzes, which went out of faſhion in the ame year; or in hair-powder, and now he uſe of it is taxed; or thou haſt ired, perhaps, a large houſe for the ake of having with it a better ſhop, eaning to let a part in lodgings, and to ive with thy little family in one ſnug orner of it; but thou haſt failed in get- ing lodgers; thy cuſtomers alſo pay but owly, ſo that thou art no longer punc- ual in ſatisfying thy own engagements: hou waſt obliged, the other day, to bor- ow a ſmall ſum of an old truſty friend: ut under promiſe of ſecrecy, leſt it hould hurt thy credit; and yeſterday hou didſt apply to a ſecond friend in

like manner, but he was low in purſe
he was borrowing at that time himſelf
or he was engaged juſt then; in ſhort
he did not care to truſt thee:—thou muſt
try a third friend to-day, and if he fail
thee thou muſt break perhaps to.morrow
thou haſt been going on for months in
the ſame daily dread of bankruptcy, and
yet thou art counted to live in comfort
for thou carrieſt about with thee a cheer
ful look; in thy face ſits ſmiling plenty
and eaſe, and comfort, and ſatisfaction
and thy ſhop ſhines with it's uſual luſtre
for it is thus thou ſtriveſt to uphold thy
credit, ſo that thou doſt bear thy part
with many others, in ſpreading over the
world an outward ſhow of happineſs and
proſperity, but at the ſame time there is
grief, and pain, and gnawing care, and
fear and conſternation in thy heart.

Nor ought we to think that all thoſe
even are free from keen anxiety about
the means of living, who ſeem to be plac
ced out of the reach of real poverty
and whoſe bread, at leaſt, comparatively
ly ſpeaking, is very ſure; for let it be

remembered, that imaginary wants may be the cauſe of real miſery.

THE GREAT TRADESMAN.

Obſerve that great and once thriving trader: he had ſaved a while ago ten thouſand pounds; but in the laſt year he has gone a little back in the world; ſome new patent has been invented; ſome cheap ſhop has riſen up; ſome unexpected rival has entered the town; he has been ſo long uſed to a large income, and has formed all his plans on ſo certain an expectation of it's continuance, that he feels almoſt as much at the dropping off of his trade as if he was ſuffering with actual hunger. To be thrown, he calls it, out of his former bread, to ſee the downfal of his once reputable and thriving ſhop, to part alſo with his pleaſant country box, and to ſell his new horſe and chaiſe; at the ſame time to reduce his whole ſcale of living, and to change the plan of education alſo for his children, and to retire, in ſhort, with only eight or ten thouſand pounds in hand, inſtead of the

expected twenty, is one of the moſt hard and trying caſes, as he gravely tells you, that ever was experienced.

But let us draw another picture of human miſery.

THE SICK MAN.

Thou art one, perhaps, on whom money flows in apace, but thou art of a very ſickly conſtitution. Alas! all thy wealth cannot purchaſe for thee a heal thy body; it cannot ſoothe thy pain, o ſtop the courſe of thy diſorder; phyſici ans are called in, but it is in vain they do but ſend thee from place to place in ſearch of health—thy ſchemes in life too are all now broken, for thy life it ſelf is in danger. Once thou didſt hope to ſee many days, and to marry ſome woman of thine acquaintance, whoſe image is ſtill haunting thy imagination and to be the joyful parent of children but this ſad diſorder has daſhed all thy hopes to pieces: though rolling in wealth, and in the prime of life, though bleſt with friends who might be very ſerviceable, and though ſecretly loved

by her on whom thy own affections have been fixed, yet all theſe bleſſings only ſerve to give a ſharper edge to thy diſappointment, for in the moment of attaining every thing which thy fond heart could wiſh, the cup of happineſs is ſnatched from thy lips, and thou art driven away to an untimely grave.

But let us turn to another caſe of miſery.

THE DISAPPOINTED LOVER.

Thou art one perhaps that is croſſed in love; with warm, and eager, and impatient affection thou purſueſt one who neglects, avoids, or even deſpiſes thee—perhaps ſhe loved, or ſeemed to love thee once, but ſhe has lately jilted thee; or perhaps ſhe loves thee ſtill, but prudence forbids the match; friends have interfered ſtrongly with their authority; and the obedient girl has kindly, though reſolutely, entreated thee to take leave of her for ever. Thou art confident nevertheleſs in thy own mind, that if ſhe were partner of thy lot thou couldſt bear any ſtate of life with plea-

fure; poverty would be no poverty
pain itſelf would loſe it's nature in he
beloved ſociety; but without her life i
inſupportable, and that death whic
others dread, is become the very obje
of thy gloomy wiſhes and expectation

THE UNHAPPY HUSBAND.

But now to reverſe the picture; tho
art one, perhaps, who, in the fondne
and eagerneſs of youth, haſt married th
very object of thy choice. O what
happy man! what an enviable lot i
thine! But let us wait a year or tw
and obſerve the iſſue. In a little tim
the charm is broken: beauty ſoon fades
a horrible temper, alſo, quite unperce
ved at firſt, is broken out. She, whom
thou didſt look up to as an angel, is be
come a very fury; quarrels diſtract th
family day by day; and the very part
ner of thy life is become thy grief, th
ſhame, and thy torment; thou muſt no
pay the forfeit of thy imprudence b
bearing this worſt of burthens for all th
remaining days. Nay, thou muſt al
bear it in ſilence, leſt thy ſhame ſhoul

e publiſhed ſo much the more, and leſt
y wife's ill temper ſhould be worked
p even to frenzy if thou ſhouldſt make
e ſmalleſt complaint.

But why will you deſcribe human life
gloomily? perhaps ſome reader may
eply: very great happineſs is indeed
ncommon, but the bulk of mankind do
ot meet with any ſuch miſeries as theſe;
r inſtance how comfortable am I! I am
leſt with a tolerable degree of health,
y trade, alſo, on the whole ſupports
e decently, and I have many friends;
have at the ſame time a pleaſing fami-
growing up around me, and the part-
er of my lot, inſtead of being ſuch a
oman as you have painted, is moſt ex-
mplary, and affectionate, and kind.
Is this then the ground on which all
our happineſs is reſted?—We will now
raw another picture of human cala-
nity.

THE WIDOWER.

Obſerve that wife, ſo pleaſing in her
erſon, ſo cheerful alſo in her temper,

ſo valuable as the induſtrious and cleve parent of her many children, and ſo at tentive and affectionate alſo to her huſ band. Early love united them, unre ſerved intimacy has endeared them ſtil further, and a long connection has ren dered them now quite needful to eac other; the huſband's life is bound up i that of his wife in a degree of which h is hardly yet aware. See her begin t ſicken and to grow a little pale. At fir the diſeaſe is trifling; ſhe has walked ou in the dewy night, and caught a cold but the cough has increaſed, and it i now three months ſince that unluck day. The tender huſband begins to b alarmed. Love indeed is apt to be anx ious, and ſhe herſelf begs him therefor not to be ſo much afraid. Anothe month paſſes off and the cough is no removed. Her pulſe grows quick, he ſleep forſakes her, and many dreadfu ſymptoms enſue. What are now the feel ings of this once happy huſband? H walks with a melancholy look, and i a neglected dreſs, over the houſe, an he thinks his own life already too grea a burthen to be borne. As the dange

of her death begins to appear, his ſtate of ſuſpenſe alſo is affecting beyond meaſure. His hope riſes high with each little favourable change, and in a day or two after he is half frantic with fear. In the mean time his own health, through long watching, begins materially to fail. And now her end draws near. That face once ſo beautiful, begins to be deformed by a ghaſtly hue, the lips are turned pale and quivering, the tongue is parched, her very reaſon fails her, ſo that ſhe knows not the voice of her huſband, though he calls her by her name. At laſt a cold ſweat is obſerved to be paſſing over her limbs, her eye is fixed, the laſt agony arrives, and ſhe expires in his arms. O what a dreary ſcene does the world now preſent to this huſband, who a few months before was boaſting of his happineſs, and to this fond enamoured lover!

And here let it be remarked, that this ſort of event is one that is by no means uncommon. It is one which every family has to witneſs. Let every loving huſband remember (we ſhall ſpeak here-

after of the uſe to which the remembrance may be turned) that he has to ſee the day when he ſhall be thus ſeparated from his wife, or elſe that the wife has to endure a like ſeparation from her huſband. Let him reflect that it often happens alſo, that in proportion as their pleaſure in each other's ſociety has been great, and the love ardent, the parting pang is found to be ſevere. Scenes of a like kind are to be expected alſo again and again in life. At one time a beloved parent is, in the courſe of nature removed; at another a much honoured uncle or patron, who had become a ſecond father, is carried off in his turn. Now a brother or ſiſter, or a dear friend and companion is torn away, and now a blooming, hopeful, and perhaps an only child, is hurried into an untimely grave. And ſo quickly does death oftentimes repeat his ſtroke, that perhaps the mourner has ſcarcely wiped away his tears for one beloved relative or child, before ſome other tender connection is alike torn from his embrace and is buried in the ſame tomb.

THE CHILD OF SORROW.

But let us ſpeak now of thoſe who ſeem to unite in themſelves a vaſt variety of griefs, and who, therefore, may be called moſt emphatically, The Children of Sorrow. There are ſome perſons who ſeem to have every thing make againſt them; they have had neither the ſucceſs in buſineſs, nor yet the health of other men, and they have experienced alſo their full ſhare of affecting deaths in their family. Some there are alſo of theſe children of affliction, who experience in the evening of their days ſome additional and aggravated calamity, whereby their grey hairs are brought down in ſorrow to the grave. There are ſome mothers alſo, of whom, beſides all their other griefs, it may be remarked, that though they have many children, yet they never ſucceed in rearing them. Imagine to yourſelf a mother who is now poor and helpleſs, and a widow woman alſo, who has brought forth a large family of children, and has ſucceſſively indulged the hope of rearing every one of them. By the time that

ſhe has reached old age ſhe is bereft at length of them all; broken down with age and adverſity, the lamp of life feebly burning, ſhe may be likened to the ſhattered trunk of an ancient tree, the root of which has ſtill a little life in it, though the lightening has deprived it of all it's once flouriſhing branches. But to put a ſtill more deplorable, though not uncommon caſe. We ſometimes hear alſo of the ſingle ſurvivor of ten or fifteen children, and, if we enquire, we perhaps find, that this extraordinary mortality is to be accounted for by there having been a taint in the blood of the family, of which taint this ſurviving child alſo has partaken, and has already ſuffered much pain from it, though its death is not yet arrived. How comfortleſs as to this world is the condition of ſuch a perſon! "an untimely birth," methinks "is better than he;" for if this life only be conſidered, nothing methinks can be more ſorrowful as well as deſperate, than the lot of ſuch a ſickly, perhaps deformed, and though in ſome ſenſe pitied, yet at the ſame time neglected being; it ſeems only to have li-

ved to bear the anguiſh of it's diſorder, and to witneſs the mortality of its family.

But it is time to break off from this melancholy ſubject, and to ſpeak of the relief which Religion brings to the ſeveral calamities of life.

We have hitherto avoided introducing any thing religious into the characters we have drawn, becauſe we wiſhed to paint the miſery ſtrongly, which we could not have done if the comforts of Chriſtianity had made a part of the picture. We will endeavour to explain ourſelves in the firſt place by the following familiar ſtory.

THE GUINEA AND THE SHILLING.

IT happened once, that a perſon was travelling on foot a long way from home, with exactly a guinea and a ſhilling in his pocket; as he walked by the ſide of a hill, in taking out his purſe one of the pieces dropt out through an unlucky hole which there was in it; it

proved, however, moſt fortunately t
be only the ſhilling: he looked aroun
him for the piece which was loſt, wit
ſome care, but whether it had got hi
in the long graſs on his right hand, o
whether it had rolled off a long wa
down the hill to the left, or whether i
had even tumbled into the river at th
bottom, is what he never could diſco
ver. He ſpent about half an hour i
looking round and round after it, till h
began to think that he was loſing mor
time and trouble than the piece of mo
ney was worth, ſo he proceeded on hi
days journey, comforting himſelf as h
went, that he had his guinea ſtill saf
in his pocket, and that he had loſt no
thing but the ſhilling.

Let us apply the ſtory. Reader, tho
art one that haſt met with ſome of tho
loſſes, troubles, or diſappointmen
which have been juſt deſcribed, bu
thou art, nevertheleſs, one of thoſe ha
py perſons who, having embraced th
goſpel of Chriſt with their whole hea

re made partakers of its infinite and
nſpeakable bleſſings; thou haſt loſt, as
will ſuppoſe, thy wealth, thy health
thy deareſt earthly relatives; nay,
ou haſt loſt every thing that can be
ear to thee in this life. Be comforted,
ou haſt only loſt thy ſhilling; it is
erely thy temporal comforts that are
one from thee: the bleſſings of the goſ-
el ſtill remain, Heaven is thine, eter-
ty is thine, conſolations which the
orld can neither give nor take away,
e ſtill in thy poſſeſſion, and thou art
heir of everlaſting life. Theſe im-
enſe riches continue with thee, and
e like the guinea in hand, on which
ou mayeſt ſtill caſt an eye of com-
lacency, when all earthly things
ve ſlipt from thee like the ſhilling,
d are no where to be found. I grant
e loſs is not altogether to be made
ght of; it may become thee to uſe for
while thy beſt diligence to repair thy
s, juſt as the traveller ſpent half an
ur in ſearching for his ſhilling, but
e not the whole day of life in looking
r that which is utterly vaniſhed, but

rather purſue thy journey, comforti
thyſelf that thou haſt not loſt thy guine

But now to be more particular; let
ſhew what a new character religion giv
to each of the caſes we are ſpeaking
and firſt let us again addreſs

THE POOR LABOURER.

Know, then, that thou art ſinki
through poverty, that the greateſt of
the evils that can befal thee is hardne
of heart. Now it is certain, that
though extreme poverty may bring m
ny trials, yet great riches bring m
ny more. It is riches that harden th
heart. 'How hardly,' ſays Chriſt, 'ſha
they that are rich, enter into the kin
dom of heaven.' While on the oth
hand, God often 'chuſes the poor of th
world to be rich in faith, and heirs
the kingdom of heaven.' How do
this thought at once reverſe all the com
mon notions on this ſubject! The fir
Chriſtians took joyfully the ſpoiling
their goods, knowing that they had
heaven a better and more enduring ſub
ſtance. And the Chriſtian of the pr

nt day, whether he be a labourer, a opkeeper, or a more conſiderable tra- er, having the ſame "treaſure in hea- n," will, under all his croſſes, feel meaſure of the ſame comfort. "Ha- ng food and raiment," ſaid the apoſtle, let us therewith be content.' "I have arnt," ſaid he, "every where, and in things, both to be full and to be ngry; both to abound, and to ſuffer ed; I can do all things through Chriſt at ſtrengtheneth me."

THE SICK MAN.

We ſpoke of the caſe of a proſperous t dying man, who, when he is begin- ng to taſte the cup of worldly pleaſure, s it daſhed from his lips and is hurri- off to his grave. What now is want- g to comfort the mind under this ſort miſery? undoubtedly the thing that wanting to this man, is the view of a bler and better happineſs in the world which he is departing; the view of n inheritance incorruptible, undefi- l, and that fadeth not away, reſerved heaven for him." St. Paul "wiſhed

to depart and be with Chriſt," which h
judged to be "far better" than an
bleſſings here, and in every age ther
has been many a Chriſtian of the ſam
ſtamp with the apoſtle, who has bee
willing, yea, glad to part with all hi
inviting proſpects in this world, in orde
to paſs into that land where there
"fullneſs of joy," and where it is th
chief deſcription of its pleaſures, tha
they are "Pleaſures, which are at God
Right hand for ever more."

THE DISAPPOINTED LOVER.

The man whom we deſcribed unde
this character was a worldly irreligiou
kind of man. Take away his irreligion
and you evidently take away much o
his miſery alſo. Teach him to view th
hand of Providence in his diſappoint
ment, teach him to love God and t
deſire his favour above all things, an
to be afraid of idolizing a fellow crea
ture; teach him alſo that general mode
ration about all earthly things whic
the view of heavenly ones inſpires, an
which a recollection of the ſhortneſs o

is life alſo tends to produce, and the ver who before was mad with impati- ce and eager deſires, will now have s affections regulated, and in a mea- re at leaſt ſubdued. To ſuch we add, et your moderation be known unto men; be careful for nothing; the ord is at hand—finally, my brethren, e time is ſhort, it remaineth that they at have wives were as though they had ne, and they that buy as though they oſſeſſed not, for the faſhion of this orld paſſeth away."

THE UNHAPPY HUSBAND.

We put the caſe of a perſon whom ſuppoſe to be unhappily connected life, with a moſt vexatious and un- itable partner, and who had nobody ſympathize with him in his miſery: ere is in the world a large claſs of ſefs of this kind, of griefs, I mean hich are moſt deeply felt, but which verthelefs muſt not be told; there e many which ariſe out of a variety of kward circumſtances not to be deſcri- d, and there are many alſo which fall

heavy on perſons of particular tempe
or conſtitutions, and the ſecrecy oft
neceſſary to be obſerved in theſe inſta
ces is apt to form a great aggravation
the pain. Now in all ſuch caſes, h
ſoothing and encouraging a thing is
ligion; it comes in aid when hum
help fails; it teaches us in particu
that all that Chriſtian patience which
exerciſed in ſecret, under awkward a
trying, and perhaps diſcreditable c
cumſtances, is witneſſed by the eye
God, and that although no honor
connected with it in this world, yet
ſhall in no wiſe loſe it's reward;
" our light affliction, which is but fo
moment, worketh out for us a far m
exceeding and eternal weight of glor

THE WIDOWER.

There is no caſe in which religion a
pears to more advantage than in that o
huſband loſing a tender and valuable wi
I ſay this on the ſuppoſition, howev
that not only the ſurviving huſband
religious, but that he has reaſon to ho
that ſo was the deceaſed wife alſo:

ch caſe "we ſorrow not as others ich have no hope, for if we believe t Jeſus died and roſe again, even ſo m alſo which ſleep in Jeſus will God ng with him." It is true the body ſt decay, and muſt be carried down to tomb; "earth to earth, aſhes to es, and duſt to duſt."

But ſoon "the trumpet ſhall ſound, l the dead ſhall be raiſed incorrup-le." Soon "this corruptible ſhall t on incorruption, and this mortal ll put on immortality. And then ll be brought to paſs the ſaying that written, death is ſwallowed up in vic-y. O death, where is thy ſting, O ve where is thy victory." That rtal part of our deceaſed friend which are lodging ſo mournfully in the ve, is compared in Scripture to the l which is planted in the earth, and which the huſband-man does not al- himſelf to regret the loſs, for the of that future increaſe which is to ng from it; the ſeeming loſs of the , and it's burial under the earth neceſſary in order to its burſting

out again. "That which thou ſoweſt," ſays the apoſtle, is not quickened excep it die, ſo alſo is the reſurrection of th body." And how glorious is that chang which it is to experience after deat "it is ſown in corruption, it is raiſe in incorruption; it is ſown in diſhono it is raiſed in glory; it is ſown in weak neſs, it is raiſed in power; it is ſown natural body, it is raiſed a ſpiritual b dy." Faith then believes this teſtim ny of God, expects the promiſed chang underſtands the uſe and benefit death, and even glories in it. Th Chriſtian huſband and his wife have m ny a time converſed together concer ing this expected change, and it h been a chief buſineſs of their life to prepared for it, and however favourab their lot in this world may have bee death they know will be their great gain: to die is in their caſe to be pr moted to honour: it is as if having red but moderately at home, a man h got ſome good place abroad, and t earlier death of the wife is but like t wife's ſetting ſail to the new country an earlier ſhip, knowing that the h

nd is ſoon to follow: the parting in ch caſe may be a little melancholy, but en the ſeparation will be ſhort, and if e tears begin to riſe, they are preſent- reſtrained again at the thought of e vaſt improvement which is about to experienced in their fortune.

THE CHILD OF SORROW.

And now if Chriſtianity is ſo needful the caſe of all theſe individual trou- s of life, how much more ſo muſt it when affliction is added to affliction, d when a thouſand troubles meet toge- er? Ye unbelieving men who put m you the hope of a future world, and e bleſſed conſolations of the Goſpel, me now and contemplate with me the ſe of that perſon who is oppreſſed th poverty, worn down at the ſame ne with ſickneſs, and utterly deſperate to this world. Behold that miſerable ject, that wretch deformed in perſon well as deſtitute of friends, that La- rus who lies at the gate full of ſores, d is begging a few crumbs of bread! o now and comfort him with thoſe con-

ſolations which infidels have to offer the afflicted. I ſuppoſe you will bid h hope for a little better health, and w recommend it to him to take the me cines proper for his diſorder. B alas! medicine cannot help him, the phyſician has told him ſo. You ſtill, perhaps, encourage him to expe however, in one way or other, fo more happy turn in his fortune. his caſe is deſperate; the friends w once took care of him, and whom tenderly loved, are dead; his pain is daily growing upon him, and his eaſe is mortal. Well then, it is a of neceſſity, you adviſe him to be ſigned; but reſigned to what? Reſig to want and ſickneſs, and to the loſs all things? Reſigned to miſery as l as he lives, and after this reſigned a gloomy and hopeleſs death? give him no ground for reſig tion. Reſignation on your plan contrary to reaſon! you boaſt of y reaſon, but you are of all men moſt reaſonable if you pretend you can ply the miſerable with comfort.

u muſt own the caſe is beyond you,
l like the Levite, you muſt turn your
e another way, and leave him in the
ch till ſome Chriſtian comes, like the
d Samaritan, and pours into his
nds the oil and wine of the Goſpel.
d you alſo, O ye gay and thoughtleſs!
o, though ye dare not deny the truth
the Goſpel, yet neglect it, and even
piſe the more ſerious followers of it,
n that at leaſt the Goſpel has its uſes
e, and that there are ſome perſons in
world to whom even the moſt live-
hope of immortality may, without
nce, be declared to be a thing moſt
ently to be deſired: for what is a
e ordinary profeſſion of Chriſtianity
ſuch perſons? it is only through a
p and heart-felt experience of the
t doctrines of the Goſpel, that any
relief under theſe heavy afflictions is
e in the leaſt expected; if troubles
n ariſe and increaſe upon us, it is by
more exalted views of Chriſtianity
we muſt ſeek comfort under them.

ut let us now ſhew how theſe heavy
tions may not only be made tolera-

ble, but how they may be made uſef
and turned even into bleſſings. A
how many are there who at ſetting o
in life have been favour'd with mu
worldly happineſs, yet during all t
time no thanks have been excited to G
who was the giver of it, no prayers
praiſes have aſcended to the great Fath
of mercies, and none of the wealth
talents beſtowed upon them has be
laid out in his ſervice: but by and
troubles have come, and as theſe tr
bles have increaſed, the heart has beg
to be ſoftened; diſappointed and deſ
rate as to this world, they have now tu
ed their thoughts to a better: worn do
with grief, overwhelmed with loſſes,
tormented by keen anguiſh in their
dies, they have caſt a longing look t
ards that world where "there is no m
ſickneſs, nor ſorrow, nor pain, a
where God ſhall wipe away all tears fr
our eyes."

"Behold," ſays the Prophet in the na
of God to the Iſraelites, "I have cho
thee in the furnace of affliction;" he
led thoſe Iſrealites in the midſt of

ctions of Babylon, as he had
ir fathers in the afflictions of
ypt. St. Paul obſerves to the
eſſalonians, " and ye became follow-
of us and of the Lord, having recei-
d the word in much affliction, and with
of the Holy Ghoſt." Some there are
o ſeem to have paſſed through trouble
ly that they may be brought to a ſtate
peace and joy in believing : they owe
at cheerfulneſs which you now ſee in
em, to ſome former gloom. Once they
ere gay and thoughtleſs as ſome of our
aders may now be, and their joy was
en as the crackling of thorns, which
s ſoon over, but now there is a new
undation for their happineſs. Now
ey truſt not in riches or health, in
ife or children, for they have found all
eſe to be but as a broken reed, on
hich if a man leans it ſhall ſurely fail
m. They have learnt to " truſt there-
re in the living God," and in the ſure
ercies of a Saviour : being weaned
om the world, they now have learnt
at holy art of uſing it ſo as not to
uſe it, knowing that " the time is
ort, and that the faſhion of this

world paſſeth away." Come life, co
death, come ſickneſs, poverty or
grace, come loſs of friends, come tr
ble of whatever kind, they ſtand r
dy. " None of thoſe things now m
them, ſo that they may finiſh their cou
with joy." They are now meaſuring
value of every thing by it's tendency
promote their eternal good, and un
whatever circumſtances they may f
They are therefore comforted by that
ſufficient promiſe, that all things ſh
work together for good to them that l
God, to them that are called accordi
to his purpoſe.

What a new view then does the G
pel give us of the afflictions of li
It leſſens ſome of them, and it tu
others even into joy, and it teaches
to conſider every one of them as
pointed by that wiſe and merciful Bei
who knoweth our nature, and who wh
he ſeems to viſit us in judgment, is p
haps only ſhowering down his beſt bl
ings upon us.